RELIGIOUS.

Yesterday's Sermons in the Metropolitan Pulpits.

DEFENCE OF THE CONFESSIONAL

The Swedenborgian View of Christ's Transfiguration.

THE POWER OF ENTHUSIASM.

Unitarian View of the Mission of Christ.

HOPE FOR THE SINNER.

Arrogant Selfishness Worse Than the Sins That Men Punish. GOD'S PRESENCE IN THE CHURCH.

Olscourses by the Rev. Dr. McGlynn, Revs. Henry Ward Beecher, Merrill Richardson, George Hepworth, W. M.

Punchon, James Freeman Clark, Chauncey Giles and Father Kane.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Confession and the Remission of Si by Rev. Dr. McGlynn.

Dr. McGiynn delivered a very able discussion in xx., 21-24.- "Then Jesus said to them: peace be with you; as the Father hath sent me, I also send you. And when he had said this, he breathed upon them and said unto them: Receive ye the Holy Ghost: whose sins you shall forgive they are for given them, and whose sins you shall retain they are retained." In this text we perceive the original ston whereon the tribunal of confess erected, and we see also the duty incumbent on purifying the soul when it has had the misfortune to pass under the yoke of sin after regeneration in soling to find that our Lord has instituted this wonof His mystical body, to comfort them and to do all throughout the ages. Yes, it is sweet to know that HE SENDS HIS APOSTLES

by that same authority by which He Himself was sent, and imparts to them His own power. Hence it is that the perpetuation of that authority has made the life of the Church in his-tory a continued incarnation of her er; for the apostles were commanded to go forth and teach all nations; and as this heavenly mandate has been obeyed by their successors in every age, Christ thereby comes as near to us as He was to those among whom He preached; He walks dren, as He did of old; to every heart that addresse Him with "Lord, Thou canst, if Thou wiit, make How wonderfully our Lord bequeathed his great power to His Church-to go throughout all nations with the authority of the Almights power, and with the assurance that His promises to be with them should never fail, to the end that His Church might last till the end of time. The import-

Church might last till the end of time. The importance of cleansing our souls from the stain of sin has been fully exemplified by Christ in the case of the man sick of the palsy. For a moment CTRISTS EERMED INDIFFERENT to the physical condition of the sick man, and sic turns his attention immediately to his spiritual condition—to the palsy of the soul, which was an evil infinitely greater than that of the body. And He cried out, "son, be of good cheer; thy sins are forgiven thee," It is true that Christ came down from heaven to die for all men—bast, bresent and to

come. For ail, and nere is an example of it. Our Savious gives graces to some, which others are not destined to receive. The Jews, deeming it presumption in Christ to forgive sins, exclaimed, respectively. The complete of the complete of

NEW ENGLAND CONGREGATIONAL CHERCH.

for its Success-Enthusiastic Men the Graud Pioneers of the World's Progress-Sermon

by Rev. Dr. Merrill Michardson.
To the large and intelligent congregation assembled yesterday morning at the New England Congregational church, corner of Madison avenue and Forty-seventh street, the occasion was one of un-usual interest. This congregation, it appears, have under contemplation a change from their presmatter. Several reasons conspire to necessitate such removal. A primary reason was that their present place of worship was only temporarily rented. Another strong reason is that the church is altogether too small to meet the requirements of the rapidly increasing congregation. Were not these reasons sufficient, there is the conclusive one

of a too close proximity to the
GRAND CENTRAL RAILBOAD DEPOT, the ince-sant commingled confusion of rolling cars, ringing of bells and shricks of steam whistics at times completely drowning the voice of the minis-Dr. Merriil Richardson, his text being Nenomial Richardson, his text being Nenomial Iv., 6—"So built we the wall, for the people had a mind to work." The text referred to building the walls of Jerusalem. The city was in rules. It had been taken by the King of Babylon, its Temple pluadered, its walls destroyed and its people made captives. The seventy years' captivity was now ended. dered, its waits destroyed and its people indee captivities. The seventy years' captivity was now ended. Babylon was conquered by Persia, whose king lavored the return of the Jews. The remnant of that people was impoverished and despairing; a few only bore in their hearts love of that people was impoverished and despairing; a few only bore in their hearts love of country, and passionately desired to return and restore the ancient glory of the city of David. But Exra and Nehemian took the matter in hand. They organized a band of earnest men to return to Jerusalem. The band reached the outer waits of the ancient city. Nehemian by night surveyed the condition of affairs, then had insplans and formed his men into small companies—some to lay the waits, some with weapons to defend the builders. In fity days the waits were rebuilt, and the workmen, jubhant of heart, gave giory to God. After further prefaratory remarks he preceded to show that three things were embraced in the "mind" of the people. First, ine motive—viz., the honor of God; second, the determination to do it in spite of every obstacle, and third, the willingness of every one to do his part. These particulars he enforced as essential to "ASSOCIATED CHRISTIAN WORK."

The honor of God was the one motive for every Christian work. Christ's cause and kingdom were the object. Unless such motive lie at the bottom of churches or missionary enterprises, or any Christian work, we cannot ask God to prosper it. The motive makes the will. It is in God we are strong. Men do great things for themselves. They will work hard, suffer mach, and often risk their lives for

their way. Amplifying this point still further, he proceeded to show that

Is the strongest when called into exercise, and there is nothing that wil lead to such persistence and sacrifice. What life-long years of poverty and suffering it has made, what pains and penalties endured, what heroic deeds done! It has been said that man never knows what deep forces are in him until he comes under the power of religious zeal. Life is great and good as we come under the dominion of great influences. Continuing this point at some length he made practical application of the text to the proposed erection of a new church. The first Christian church began with a dozen ordinary men. Thousands of churches now strong. In numbers and means began in the same way. All should devote their respective talents in building up the Church. Some have business talent, some talent for teaching, exhorting and praying; and some are adapted for visiting the sick or making garments for the poor. One spirit should pervade all the various gints. All should work in harmony. In concinsion he arged that if

CHURCH OF THE MESSIAH.

The Mission of Christ trom a Unitarian Point of View-Sermon by Rev. James Freeman Clark, of Boston-Proposed Course of Sermons by Different Unitarian Clergymen on

the Truths of the Unitarian Faith.

That heavy piece of ordnance in the Unitarian Church, Rev. James Freeman Clark, of Boston, filled the pulpit yesterday morning of the Church of the Messiah, corner of Park avenue and Thirty-fourth street. The house was very well filled, and his sermon on the "Divinity of Christ," a subject coming home to the hearts and bosoms of all Unitarians, was both eloquent and earnest and listened to with the most earnest attention. His text was John IX., 5-"So long as I am in the world I am like the

OFFICE OF CHRIST
was one of the first questions discussed after the institution of the Christian era. For three hundred years the question whether Christ was human or divine was the all-absorbing one. In later days the question has been revived. One branch of the question lately revived is whether Christ is always to be the light of the world-or, in other words, whether Christianity is to be swallowed up in something more universal, something deeper, broader, greater. After further introductory remarks he proceeded to unfold his own special views. He referred to a book which he had published dur-

marks he proceeded to unfold his own special views. He reterred to a book which he had published during the past year. This book had been freely criticised, but he had seen no answers to his arguments in regard to the

Divinity of Christ.

He enforced that, though change seems to be the all-controlling element of the various so-called religions of the world—Mohabmedannsin, Buddhism and the like—that Christianity was destined to be eveninally the all-controlling religion of the world.

Next in order he reviewed the mission of Christ on earth. He was not sink in God. He did not go into the whiderness like John the Baptist and lead a life of ascetism. He offered to all not only the helping hand, but the heart of brothernood. In turn all the leading incidents of Christ's career were recited, and from that was insisted that such a life of heavenly perfection lifted up human nature to an aittude of great capacity of moral victory. In the picture by Raphael, in the Vatican at Rome, of Christ, the Josus is represented with His disciples about Him, and some of the old prophets. In the

Liffe to coak

he believed tha gathered about the Christ would be Socrates, Confuctus and all the ancient and modern exponents of progress toward a nigner and better life. The work of Jesus was exhaustive and universa. He is as much to-day the personal friend of thousands as ne was of his disciples. To those who have not experienced this feeling it seems painful, sentimental, unreal. We have no such personal feeling toward Lord Bacon, Shakspeare and milton. They have given; we have received. We drink in the iruits of their culture. We are, so to speak, in their lecture rooms, it is nar from the feeling to ward Lord Bacon, Shakspeare and milton. They have given; we have received. We drink in the iruits of their culture. We are, so to speak, in their lecture rooms, it is nar from the feeling toward Lord Bacon, Shakspeare and milton. They have given; we cannot know Unitst unless we love Him. The great matter-of-lact man, Martin Luther, said

where He is, his prayer was that they all might be so lifted up.

After the close of the sermon it was announced, and the correspondence on the subject read, that arrangements had been made with key. Dr. Frederick A. Fariey, of Brookiya, to respond to any calls the members of the church might wish to make upon him until the engagement of a regular pastor. Through printed circulars scattered throughout all the pews the congregation was also made aware of a COURSE OF SERMONS.

The following is the circular—or letter, rather—and fully explains itself:—

SECOND CONDENSATIONAL UNITAMIAN CHURCH.

SECOND CONGREGATIONAL UNITARIAN CHURCH,
IN THE CITY OF NEW YORK.
CHURCH OF THE MESSIAH, Jan. 25, 1872.

ST. PATRICK'S CATHEDRAL.

ner-sermon by the Rev. Father Kane. have but little effect on the attendance at the services invariably crowded to the doors. The interior of the edifice ever presents the same solemn and impressive aspect, and once within its portals feelings of awe and reverence are inspired. Although the weather resterday was exceedingly unpropitious for outdoor travel the congregation was, as usual, very large. Mass commenced at half-past ten o'clock, the Rev. Father McNamee officiating as celebrant. At the conclusion of the first Gospet the the text, "Many are called, and few are chosen

Rev. Father Kaue preached the sermon, selecting the text, "Many are called, and few are chosen." The reverend gentleman explained the words mentioned, showing that the Master went out early and called the people in: at midday he called those he saw iding, tuen those at the eleventh hour. This call might be to the nations as an example; first in call might be to the nations as an example; first in Adam then Noah, the second call in Abraham, and the last by the saviour, who called the whole world; or it might be to individuals, called that it is inflancy by baptism, then in youth, and then in our mannood. He dilated at some length upon the last that people were idling their time iorgetful of the kingdom of heaven and of the great blessings in shore for those who endeavored to carry out the object of their being. Instead of following in The Path of Rectificials.

The Path of Rectificials in their earl wars and the second call had not been made in vain, since their youth was devoted to the service of God. There were others, who, having arrived at manhood, persevered in following their inclinations, however neverse to the laws of Christianity, and heeded not the warning voice that was sounding in their ears. But they should remember that it was not too late even at the eleventh hour to make atonement. God would always listen to the prayer of the penitent sinner, and by following the laws of God and obeying the commandments of the church eternal blas would await him. He triged the necessity of prayer to the Almghty to circet those seeking the truth and to practise the frequentation of the sacraments. There was still hope for the most deprayed an i abandoned. Nor should despondency or gloom be allowed to take possession of those who, having long since serial than the college.

The full choir was in attendance, under the direc-tion of Professor Schmitz, the organist, and the selections were rendered with great narmony and precision.

ALANSON METHOD:ST CHURCH.

God's Presence to the Church-Sermon by Rev. W. M. Punshon.

folk street was densely crowded yesterday morning. Punshon, the celebrated English pulpit orator and lecturer, would preach. When the hour for comroom in the church. Upon previous occasions when Mr. Punshon visited New York he uttered his eloquent periods in the Fourth avenue church, the centre of the Methodist anstocracy, but yesterday the

ministrations of this eminent preacher.

Mr. Punshon has a John Bull physique, and looks as if the roast beef and plum pudding of Old Eng-land agreed with him. He has not an adable physimore indicative of harshness than sweetness of disposition; and yet, judging from the discourse of the morning, he evidently is a "workman that needetn not to be ashamed." He would not be tures which he irequently drew were models of beauty, while the whole sermon was permeated with practical, evangelical truth. During the delivery of some of the impassioned passages a number of mercurial brethren in all parts of the house g ave vent to their emotions in shouts of "Glory" and "Hailelmah." The orator, however, dampened their enthusiasm somewhat when he said that bolsierous expressions of joy were not always the

and "Hailelunah." The orator, however, dampened their enthusiasm somewhat when he said that bolisterous expressions of Joy were not always the deepest.

Mr. Punshon took his text from the fourth chapter of isaiah:—"in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is leit in Zion and be that remained in Jerusalem shall be excellent and the shall come to pass, that he that is leit in Zion and be that remained in Jerusalem shall be called holy, even every one that is written among the hiving in Jerusalem: when the Lord shall have washed away the fifth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of budgment, and by the spirit of budgment in the Lord with considering the spirit of budgment and spirit budgment of the listables previous to the utterance of the promise in the text, he said the transition from the gloomy jurgment to the grandeur of deliverance was acrupt and striking by the appearance of Him who was called the beautiful and glorious branch of the Lord. Strange and wondrous was the change which passed upon human fortunes when once the sariour was revealed. You can imagine, said heyout asset upon human fortunes when once the sariour was revealed. You can imagine, said heyout and survey like the budgment into day. You have seen the runned exalted suddenly to riches, the hunger-born outcast set down as the heir of the budgment and of the following the spirit by the spi

HEPWORTH'S NEW CHERCH.

A Sermon on Scepticism—The Different Kinds of Doubt-A Right Start in Life-The Dan-gers of Temptation and the Possibilities of

Hall last evening, filling the galleries, plat-form, private boxes and the main portion of the auditorium. Quite early the people began to make their appearance, coming not only in couples but in troops, and at about seven orlock a regular procession was meving from Fourth avenue and Broadway to the white marble portals of the building. When the services began it was utterly impossible for any new-comer to obtain a seat, and the asses were soon occupied by those who were forced to remain in a standing posture. If it was the pur-suit of knowledge of heavenly things under diffi-culties, there was certainly no one in the vast diction was uttered.

The young and beautiful of the gentle sex were sequence—were those multitudinous young men who find in Mr. Hepwortn's eloquent true way to heaven. The choir were seated on the platform, almost undistinguishable in the throng of Mr. Hepworth's church members, who were seated all around him, so that there he looked sale enough from the attacks of cynics, soofers and bigots. The singing was conducted by a young gentleman with long hair, who used the index finger of his dexter hand in lieu of the professional baton, standing out in front of the reading desk with seeming enjoyment of the battery of eyes that was aimed at him. The hymns were swelled by hundreds of earnest voices and were really grand in their effect, although the performance of the choir was not more true to the principles of arr than that of the congregation.

And oh ! we stand on Jordan's strand,

one most familiar line is,

And oh I we stand on Jordan's strand,
had died away in vibrating pulses upon the ear.
Mr. Hepworth arose, advanced to the desk and
opened the Biole, first pouring out a glass of water
from the pitcher which sat at hand and drinking it. His dress appeared rather negligent
and he was not very cleanly shaven. Mr. Hepworth's
face is very amable, and his hair falling slightly
over the forehead consummates the harmony of his
appearance, which, though by no means slovenly,
has the catelessness of aspect proverbial
in a man of genius. But though linen
which is not immaculate may not be
invariably the accompaniment of such a
character, there can, of course, be no doubt that
Mr. Hepworth belongs to the ranks of such men as
Swift and Luther. From the Gospel of St. Matthew
he read the sixth chapter. After another interiode of
song he began his sermon, the second one upon Faith
and Doubt, with the text from the chapter just read,
thirty-sixth verse—'O, ye of little faith!" He
said there are two kinds of doubt—first, that which
is simply and only theoretical; second, that which
is simply and only theoretical; second, that which
is simply and only practical. The two present remarkable phenomena. A man may
be theoretically doubtul and yet lead a
life that is pure and noble and
unselfish. The most pronounced atheist of modern
times was a man of remarkably upright life. He
was genitle as a child and good and pure as a
woman. He would sooner have plucked out an
eye than have done a wrong; and yet such an instance is an exception—a remarkable exception.
The brain was wrong, but the heart was
right. Thon there is a practical scepticism when
the theory is right. Many a pian believes in the
Thirty-nine Articles who does not practice them.
Now, it is possible that a theoretical scepticism when
the theory is right. Many a pian believes in the
Thirty-nine Articles who does not practice them.
Now, it is possible that a theoretical scepticism may
be unaccompanied by a practical scepticism. But
generally t what is called the dangerous class in this city. They cougregate in hovels and dens. They hide from the light of day and come out of their covert only when darkness falls. They are practically athelsts, every one of them. There is no God to them. They may possibly assent to the fact of His existence, but there is no kind of appreciation of His providence in their hearts. They do not believe in any one's honesty. Ali men will cheat and steal, only some do it more cunningly than others. They are not so much worse than others, they think, only they happen to be unsuccessful in their villany—that is ail. Suppose I could flash a revelation into such an one's mind. a revelation of God's love and of Christ's willingness to forgive, should I not make his life appear absolutely loathsome to him? It would be as though I should put my arm down through a trap door into the darkness in which he was living and draw him up into the blessed light of the day. If I could give him a quickening faith I should turn the whole current of his actions. Well, there are thousands in this city who have not failen, but who are falling. They have not tonched the miry bottom yet, but they are sliding, and sliding pretty rapidly, too. What is the trouble with them, and how are they to be redeemed? They go about in search of pleasure and excitemen. See that garly decorated saloon that opens out of Brondway; hear the clash of glass against glass; listen to the merry sounds of laughter as bood companions meet each other. Do those young men know that this course undits them for business—that it unhinges the moral nature—that it stands in the way of uitlimate success? If you speak to them. There's no particular harm in being gay while you are young.'' Some of you have said this. Well, suppose I had the power to draw the curtain aside and show you your future? Suppose I could point out the road which you are travelling as it winds always downwards, and as it ends in Poter's Field, at an obscure and unknown grave? Would you not start back which you

SWEDENBORGIAN CHURCH.

The Heavenly Light Beyond the Grave-A Spiritual Heaven and Earth-The Glimpse of Heaven that the Lord Gives His Chil-

dren—Discourse by Rev. Chauncey Giles.
Rev. Chauncey Giles, pastor of the Swedenborgian church in Thirty-fifth street, yesterday preached from Isalah Ix., 20—"Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light and the days of thy mourning shall be ended." The pastor, speaking of the text, said:—It is not a figure; it is not an Orientalism; it is not an extravagant way of saying that those who obey the Lord will come

A CLEAR KNOWLEDGE OF TRUTH.

It is a statement of the things to which it relates, as they are in the spiritual world. It gives us a glimpse of one most important fact, as we shall see it when the Lord in His mercy permits us to enter that world. It tells us there is a sun and moon there, that the Lord is that sun, and that its shining whi

never be interrupted;
THE SUN WILL NEVER GO DOWN. There is light in the spiritual world, then. It is a clear and steady light. What we call death is not going down into darkness; it is rising into new and

they are How delicate in texture, how lovely in color? Their forms are the emboliment of graceful lines.

WHAT MIRACLES OF THE DIVINE WISDOM and power they are! I never look upon a flower without wonder that the Lord can make a thing so delicate and beautiful as a rose out of the coarse substances of earth. And yet the flowers which Spring UP in the Pathway of the Angels, and fill their gardens and their landscapes with surpassing loveliness, surpass all our bowers in brilliancy, light, variety, color, texture, delicacy and form as much as our flowers surpass the dead leaves in the lorest walk. They are the embodiment of light, of brilliant and lovely colors, of

DELICATE GRACEFUL POAMS.

The pastor urged that the Lord, in His glimpses given of heaven and neavenly light, was showing this children that there is a spiritual world and spiritual light beyond the grave; that there are Spiritual to beyond the grave; that there are spiritual ing moon and stars, and, therefore, spiritual sun, moon and stars, and, therefore, spiritual sight and heat, spiritual colors and spiritual forms, and that the beings who live there are human beings in human forms, sustaining human relations, * * * I want to have you see that what our doctrines teach concerning the other life grows out of what the Lord teaches, as flowers and fruit out of the seed. I want to show you as far as possible that they must be true, or that all that has been faught us is a delusion, and that the spiritual world is diled with a light, compared with which the light of this world is dim, how pleasing it is to think of our friends who have gone tance.

How there faces shine!

What glory and beauty surround them! How pleasant it is to think of going out of the darkness of this life into the light of that!

DEATH TAKES THE BANDAGE FROM OUR EYES, and if they have really been opened by a knowledge of the truth and a life according to it, our pataway through eternity will grow brighter and brighter towards the eternal day.

PLYMOUTH CHURCH, BROOKLYN.

Arrogant Selfishness Worse than the Sins that Men Punish-Sermon by Rev. Henry Ward Beec er.

Gallatians vi., 2—"Bear ye one another's burdens and so fuifit the law of Christ," To bear one another's burdens, said he, does not mean to take the burdens of a physical character; but it is not con man so needs help as inside. Our passions are the chariot horses of the sun, and with untried hands. We are to bear these Christ. No one can adapt himself to those he would help except by love. It is the most complex, the him; if he fail, restore him, remembering that you are liable to the same fall; and do this in the spirit The temper of divine love is to be nourishing and nealing. There is a duty sometimes of emphasizing the guilt of sin. There must be moral shocks over against wrongdoing. Pain is olten the best way to produce moral repugnance to evil. But society mismeasures and laws are coarse. Oriminals are sentenced without any conception of desert as measured by motive. In the household we have the only adequate conception of punishing through love of the sinner. The older I grow the more certain am I of the sinnulness of men, and the more charitable am i; for I believe that men are almost universally weak. I don't expect men to carry heavy burdens. All men are temptable in some directions. One man may

or near. The grace of God but, considered as a man, there is a penetrable place somewhere in every man. Sympathy is essentially curative. In our great conflict, when the rebel in

but, considered as a man, there is a penetrable place somewhere in every man. Sympathy is essentially curative. In our great conflict, when the rebel in the hospital was gently nursed by the Northern woman, he was better cured of disloyalty than by the sword. The naughty boy is punished to more purpose by the mother's sorrow than by the fatuer's rod. Both hardness and gentleness are necessary and operative in their turn. Punishment is sometimes benevolent, and love is sometimes the hardest punishment. This curative quality, so plain in the household, is hard, nay, impossible to reduce to terms in theology. Can you describe a heroic love that beats in a man's blood and reduces his whole nature to sweetness and harmony and purity? No man has a right to use piety to make himself exquisitely selfish. We are emigrants going over the plains together. We have no right to separate ourselves. We can't do without the poor. All kinds must live together. The top of the tree would soon wither without the root. It is the duty of the strong to take care of the weak; it is the duty of who purity to take care of dishonesty. We must be presented to take care of the weak; it is the duty of the honest to take care of dishonesty. We must not rejoice in imquity. If a man hunts for the criminal columns in the newspapers he likes iniquity in this sense. I would as soon set up my house in the central sewer of New York as to let these impure steenams flow from the newspapers him my life. In the household the parents are bound to bear up the child in its weak-est parts. Nineteen out of twenty children are taught to he by their parents. A he is often the shield which fear involuntarily raises. Let parents be careful that they do not make their children lie by harshness. Men their shields which fear involuntarily raises, Let parents be careful that they do not make their children lie by harshness. Men their solves in force of the shield which fear involuntarily raises. Let parents be careful that they do not make their children lie by hars

ST. PETER'S CHURCH, JERSEY CITY.

The Jesuit Fathers Opening a Mis Sermon by the Rev. Father Damen-A Touching Appeal to Sinners to Return to

The Mission was opened in St. Peter's church, Jersey City, yesterday, by the Rev. Father Damen, of Chicago, assisted by three other fathers. The Mission will continue till the 16th of February. At half-past ten o'clock solemn mass was celebrated by the pastor, Rev. Father Beaudevin, and after the first Gospei Father Damen ascended the pulpit and de-hvered the opening sermon of the Mission. He commenced by pointing out examples of Christ's mercy from the Scriptures. When Mary Magdaien came to the feet of the Saviour and threw herself disgrace to thy sex! away, thou scandal to reli-gion! get out of my sight, thou prostitute!" No; the sweet Saviour, casting a look of compassion on

her, says, "MANY SINS ARE FORGIVEN thee, because thou hast loved much." Even to the unrepenting sinner He shows his mercy. We find Him appealing to His Father for the hard-hearted Jews, "Father, torgive them, for ther

the Church for the past cea, thirty or forty years. Each of you can say within himself, "Thas priest is

SENT BY GOD,

and sent for me," To you who have turned your back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say, "Come back upon God and your religion I say," "Come back upon God and your religion I say, "Come back upon God on the pattern we are told God took up Israel into His arms, and He fed them and He watched over them, till He carried them triumphantily into the land of promise. And the very same love and tenderness He will show you now. Many a time you had a desire to return to God, but you were disheartened; you said within yourself, "I will

BURST THE CHAINS

that bind me;" but you saw insurmountable difficultes. You said, "My passions are too strong; my temptations are too numerous." You who have been the slaves of intoxication may have often made good resolutions; you have promised your wives that, for the sake of them and for your children's sake, you will reform. "Another drop of that polsonous liquor shall never enter my lips." But your temptations were renewed and you fell again. What are you going to do? Give up in despair? No, my children; come to the Mission; attend to the instructions that will be given every day from this altar, and I promise you the day of your deliverance from the back and the mission? You are getting silly. Do you intend to be a practical Catholic? It is all no use. You will be back again in a lew months. You will put on a long face, and you will be so pious for a time, but time will show the footishness of your notions." Some of my young freends may say. "On, Father I san too young; you don't want me to settle down in a life of

that you will

NEVER FORGET YOUR CHURCH,

never forget the teachings of your religion?" And
you came here and you wandered from State to
State, and your pool, anxious mother is still thinking about you thousands of miles away, and she is
praying, "On, Godiprotect my child; save nim from
all dangers; spare him till I see him again; and if
ne has had the misfortune to forget his Church,
oli my God, be mereiful to him; give nim grace that
he may return to you and that he may not die in his
sins." We have come to you, my dear children, to
labor by day and by night for your salvation.

The preacher concluded by raising a large crucifix in his left hand and calling on the congregation to promise Jesus that they would be faithful to
the instructions of the Fathers and constant in their
attendance at the exercises of the Mission. He
amounced that spiritual instruction would be
given four times each day and
CONTROVERSIAL SERMONS

would be preached twice a week. The first will be
delivered this evening, on "Confession," proved
from the Bible, from reason and from the testimony of those Fathers who record the acts of the
primitive Christians. The second will be preached
on Thursday evening nexf, the subject being "fac
Catholic Church the Only True Church of God."

HELP THE POOR GIRL.

A Noble and Bluch Needed Association-What the Christian Young Ladies of Our City Are Rogers' Church Last Evening. The Young Ladies' Christian Association of this

city is striving hard and earnestly to accomplish good, and although it is as yet in its swaddling clothes, as it were, has been eminently successful.

The present headquarters of the associacorner of Eighteenth street—certainly a chosen and central location—the house being vantageously leased for two years. It is well fur-nished and is placed in charge of a lady superintendent, whose hearty co-operation with the association from its inception proves the value of her services. In connection with the building is a com-fortable reception room, which is kept open daily given kindly welcome when out of employment. Free to those who care to avail themselves of its

PROVIDED WITH A VOUCHER. signed by any member of the association, is a reading table, always well supplied with magazines and daily papers, and a well-selected library of 700 tion is an employment bureau, having

its design the procuring of situations for deserving young women. When in possession of satisfactory resereaces governosses, teachers, housekeepers, seamstresses and saleswomen are, so far as practicable, provided with situations. Good homes in boarding nouses are secured for those who may desire them; sewing machines are provided on which girls may practise machine sewing in its various branches under the eye of AN EXPRIENCED INSTRUCTOR; dressmaking is taught, and a fine needlework department is organized, with the object of receiving remunerative employment for many deserving sewing women of the city.

As stated above the association is very young as yet, it having been organized in January, 1870. Commenced as a little private circle, it has rapidly grown to its present proportion, and has in its brief lite accomplished a great amount of good. The class of persons which its desired principally to reach is not domestics, but young persons of education—those especially who have been reduced from comfort to a struggle for daily bread amid the snarp competition of New York life. Lonely and friendless girls—coming from the country mayhap, or younger brothers and sisters—are most earnestly sought after, counselled, guided and added. The association is wholly nonsectarian, Catholics and Protestants alike being assisted, and already one-third of thuse applying to it have been placed in good positions.

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Last evening a service was held in Dr. Rogers' church, corner of Twenty-first street and Fitth avenue, in benaif of this noble charity. It was well attended, every seat in the entire house being occupied, not withstanding the peculiar inclemency of the weather, and the congregation seemed, one and all, to be greatly prepossessed with what was told them in behalf of the association by Rev. Dr. John Cotton Smith, Dr. Rogers and Dr. John Hail, each of whom delivered a most interesting address. Dr. Rogers was

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He reviewed the history of the association from its organization down to the present time, and called upon all Christian people to assist in the noble work. Dr. Smith followed Dr. Rogers in a long and eloqueni appeat in behalf of the poor and friendless girls of our city. He said there are 12,000 more women than men in our midst, and very many of these have to support husbands and large families by hard and constant toil. These women must be assisted, and the well to do Christian people must come forward and help. Dr. Jonn Hall succeeded Dr.; Smith in a few remarks, after which the congregation dispersed.

On the 5th of February next a concert will be given at Steinway Hall in aid of the association, at which Miss Kellogz, Miss Nettle Sterling and Messrs. Leggatt and Reminertz will sing.

BURGLARS CAPTURED.

Edward Graham, eighteen years of age, residing

Edward Graham, eighteen years of age, residing at 252 West Twenty-eighth street, was arrested at an early hour yesterday morning by an officer of the Ninth precinct, upon complaint of John Gaines, of 13 Horatio street, who charges he was awakened by hearing a noise on his basement floor and getting up saw the prisoner leaving the area way. Upon examining the premises he found the front basement window had been forced open with a limmy, and a quantity of clothing, valued at \$100, packed up in the middle of the room ready for removal. He gave the alarm, and Gaines was arrested as he was in the act of emerging round the corner into Hudson street. He pleaded not guilty to the charge.

On Saturday night, as Officer McPherson, of the Sixteenih precinct, was pairolling his post on Eighth avenue, he saw a young man passing along, naving in his possession nine pairs of boots and five pairs of shoes, and surmising he had not come by them honestly caused his arrest, and conveyed nim to the station house in Twentieth street, where he gave his name as Patrick Flawley. He refused to state anything in reference as to how they came in his possession. Upon making forther inquiries it was ascertained the shoe store of Henry Beer, in the basement of 132 Eighth avenue, had been entered by means of breaking the door of the back basement, and the property, valued at \$40, taken therefrom. Both partles, upon being arraigned before Justice Ledwith, at Jefferson Market yesterday morning, pleaded not guilty to the charges preferred against them, but were held for trial in default of \$1,500 ball each.